

TO THE
H I G H,

AND

Lofty Ones.



FEAR the Lord God, & take heed of pride, woe unto you
that are given to vanity, you grieve the Spirit of the
Lord God in you, you loose seriousnessse, you loose
moderation in your Apparell, in your diet, you
loose temperance, you are not temperate in your ap-
parrell, nor in your diet, bow to the Lord, you evil doers, what
a bowing and bending make you one to another? bow to the
Lord, give him the glory, give him the honour, ye who are of-
fended, that you have not the earthly honour, earthly man, earth-
ly *Adam*, not the spirituall man, the *Lord from heaven heavenly*,
not the spirituall man, the second *Adam*. O how do you go in
your Apparell, that you cannot scarce tell how to passe the streets?
O the glory of the world hath swallowed you up many of you!
O! you have entered into the great temptation. What would the
Devil have given Christ to have bowed down to him? Have you
not the lust of the eyes? Have you not the lust of the flesh?
Have you not the pride of life? and yet professest Scriptures as
he doth, and bow down to him who is out of the truth, Have
you not your hearts desire in those things? Are you not dressed-

so in your apparrell, that you cannot scarce tell how to walk the streets, gold, silver, jewels. old men have you lost gravity? Young men have you forgotten sincerity? and young women forsaken modesty, following vanity? O what a painting of your selves you make young and old people? O the Spirit is vexed where vanity is. God will not alwayes strive with man. O how have you forgotten the Lord, and given your selves up to your hearts lusts? consider all people the dayes you spend, and have spent in vanity, in wantonnesse, in fooleries and toyes, in superfluitie in naughtinesse, in sports, in pleasures and games. Doth not something in you all prick you and check you of your unconverted estate, of your conversation in the earth, and so delighting in all things in the earth, setting your hearts in vanity? O old men, how can you but see and consider, is the fear of God quite gone out of your hearts? O who can but speak, and not hold his tongue? O how is the spirit grieved and vexed with your vanity and abominations? O how is the Just trodden under feet? O how is truth fallen in your streets? O how is every one carried away with vanity and vexation, of spirit, and covered with it? how doth men reel in their folly & madness, that they cannot tell how to go, nor what to wear, nor what to eat, nor what to drink, nor what to put on? is not this the fashion of the Heathen, and not like Christians? Unsettled minds, that run into every fashion, that invents strange and new fashions? repent, repent, lest Gods judgments come upon you, and sweep you away at unawares. O how doth your inordinate affections appear? You are excessive in apparrell, you are excessive in superfluity and diet. O what good doth your Preaching, and Teaching do you? How doth it profit you at all, while you are so given up into vanity, as though you never had heard talk of God, talk of Religion, talk of Christians Prophets and Apostles? read their Declarations, and see what they declared against: the rod of God you must be fed withall, ye Lofly and full, ye haughty and high-minded; O how do you eat and drink, and then rise up to play? Is not this your practice ye full ones? and fat ones? do you call this recreation, ye idle ones like the old world? and Sodom and Gomorrah, fullnesse of bread and idlenesse who turned against Noah and Lot, the Preachers of righteousness, so it is at this

this day, and so it was in the dayes of the Pro phets, and in the
 days of the Apostles, these was spots in their feasts, that was begin-
 ning before the Apostles decease, to eat and to drink, and rise up to
 play, *admiring mens persons because of advantage*, of whose root and
 ofspring you are, that make your selves merry over the Just in
 the particular, and then in the Generall, and so lives wantonly
 upon the earth, and in pleasure, and nourish your hearts, you are
 of the flock that kills the Just, root and ofspring; for the people
 sate down to eat and drink, and rose up to play, with whom
 God was not well pleased, of whom God slew thousands
 at once, there is your example, and there is your flock,
 and there is your old Fathers, though you profess the Saints
 words, if you read the Scriptures you may see of whose Rock
 you are of? and of whose Generation, and whose path you goe in,
 therefore if you love a long life, your soules happinesse and good,
 come out off vanity, come to seasonableness & gravity, come to the
 Lord, come off all the barren mountains, all people come off the bar-
 ren mountains, that you may have refreshment, of the Lord God,
 come off vanity, that you may be led with the spirit, and not grieve
 it, and vex it, but that you may have unity in the spirit, with the
 Father of spirits, and unity one with another, your vanities
 grieve the spirit, whereby you are a burden to the Creation, it's a
 marvell how you can walk up and down the streets, and not be
 checked and reprov'd in your own particulars, for your vanity,
 and not be ashamed, Is the witness skild in you? Hath the
 Custome of the sinne taken away the sense, are you past feeling?
 know you not that you must come to the dust you high lofty,
 wanton, giddy ones? O how are you daubed with silver lace, and
 your Jewels, and your spots of your faces, and your feathers, and
 your wearing of gold, and through the abundance of your vanity
 and of your superfluity, ambition and pride, loftinesse and
 haughtinesse, stop the ear from hearing the Lord his Decree
 and Sentence against you, and how he beholds you afar off,
 and stops up the eye with which you should see your selves, and
 stops up your ear from hearing the cry of the poore, the blind
 and the lame that lies up and down your streets, so that he that
 regards not the poore regards not his Maker, and turning his ear

from the poore, turns his ear from his Maker, so all come to sobernesse and modesty, and shamefastnesse, and be ashamed of all your pride, and vanity, and delight in the Lord your Creator, more then the creature, the giver of all good, and take pleasure in him, and take pleasure in him alone, and in his Judgements, if not, woe and wrath, and his plagues will come upon you. O what a pudder is here? what a bowing and bending is here? bow to the Lord, give glory to him, give honour to him, fear him, dread the Lord, the Creator of all, of heaven and earth, of power, he will throw down all deceit, with his power, Honour you not the creature more than the Creator? Bow you not more to the Creature than the Creator? bow you not oftner with hat and knee to the Creature, than to the Creator? Give you not more honour and worship, and respect to the Creature, than to the Creator. O shamelesse men and women! God will abase your pride, and bring your honour and glory to the dust, who beholds your vanity. O how have you your Lackies and Lads to carry your easing stools after you. O you Scorners, give over scorning, and O ye fools learn to be wise, all ye that are given to vanity, (for shall they that are given to vanity prosper)? Hearken to the Spirit of God in you, that checks you for vanity, that you may come into the fear of God, whereby you may learn wisdom, and may not destroy the Creation, and that you may come to know God, whereby you may come to feel eternal life, that which checks you for your finnes, and your vanity, and for your going after it, whereby you may come to understanding, and know what is vanity, and vexeth the Spirit, and what doth not vex the Spirit, that is pleasing to God, that you may learn with that which gives you understanding: while you have time prize it, lest your time be past: this is the day of your visitation, love the Lord God above all his Creatures, and delight not in vanity, and to the Lord God in your generation, you may be a blessing, for all the destroyers of the Creation are accursed; for Woe and Misery, and Plagues is to come upon all the World.

Bow you not more and oftener the hat and the knee to one another, than you do unto the Lord? People cannot tell how to please

please one another in their bowing the Hat; in Curching one to another, but they will be ready to think, that I bowed my Hat oftner to him then he did to me, and I curchied more to her then she did to me; And thus they are offended one at another; and such a one hath more Ribbons, and Gold and Silver on him than I have, and spots on their faces, and he powders his hair and curls it; And so when any is in another fashion contrary to them, then they envy one another, which is among such which have lost gravity. And are ye not here as the transgressing Children of Israel mincing tinckling round attire, amongst whom must come the sink? *Isaiah 3.*

And are ye not out of the Apostles doctrine who saith, *not wearing of Gold nor brodered attire, nor plaiting of hair; but the adorning which is the hidden man of the heart.*

O Hall ye Rulers of the earth, from the foundation of the world to this day, who hath been in the transgression of the Law of God, of the life of God, out of the fear of God, such in all ages hath turned the Sword against the just, that hath transgressed the just principle of God in themselves, and grafted themselves into the wicked roor, all such from the foundation of the world to this day; have turned the Sword backward like blinde men; so hits their friends that comes with love to their souls; and strikes at them instead of their enemies; ye persecute the just, ye kill the Saints, the Prophets, and the Son; and persecute them that be in the life of the Prophets and Apostles; these hath alwaies strengthened the hands of the evill Doers; But them that hath reproved in your Gates; in your Streets, hath been your pray; you have banished, you have whipped, you have prisoned

ned, ye have persecuted, you have burned my flesh saith the Lord, ye have branded, ye have marked, ye have fire and Faggots, and Houses of Correction, and Inquisitions, and sending up and down Warrants, *Mistresses*, banishing the servants of the Lord, persecuting them, because they cannot bow the Hat, give you the earthly honour, not honouring the Courts as was in the days of the Martyrs for the testifying of the truth, and say *thou* to one, shewing that you are of the earthly old *Adam*, drove from God into the earth, not of the *second Adam the Lord from Heaven*, Christ Iesus who receives not honour of men. None honours the Father and the Son, but who hath received honour from God; and that which is of God, now men in haste and passion, in rage and fury and bitterness, and prejudice these are unreasoned men for to be Iustices, unreasoned men to have honour, for humility goes before the honour, proud and high mindedness and liftings up; that looks for respect of persons, more then for truth, Iustice and equity, for if men keep down low and humble, all doing iustly, they are honoured in the hearts of all people with the iust principle of God, in all people that honours *the higher power*, that honours iustice, and exalts the humility; God doth; which goes before the honour, who brings down the mighty from his seat, and abaseth the proud, and beholds him afar off, and brings down the Lofty, and where bitternesse and prejudice and burnings is in the breasts of people, they will side for parties, and be for their own ends, and what work hath men with these innocent people, which ye in scorn call Quakers? prisoning, haling out of steeple houses, sending them as vagabonds from place to place, those that be able people outwardly, whipping of them, and because they cannot bow their hat to them. What work is your Iudges making with them, and fining of them, prisoning them because they cannot swear, and prisoning them, and fining them because they cannot pay the Priest rites, preparing war against them, because they cannot put into
their

their mouths, such as *Misab* cryed against, if people was not hardened, they would look into these things, and consider these things, and see all along from the foundation of the world, how they out of the fear of God persecutes, though they have got the form of words, but out of the life of them: these persecutes men because they cannot put into the Priests mouth, and such as held up such Priests as are made by men, and held up in mens wills, and not by the will of God, and persecute them because they cannot breake Christs command; but keeps it which saith, *swear not at all*; and prisoners and persecutes such as cannot receive honour from men; nor give honour to men which is from below; can the children of God give honour to that which God will abate and throw down? all that seeks or would be honoured in the hearts of all people, must answer the principall of God in all people, with iustice, with equity, with truth, and they must have patience, and humbleness, and mercy, for ye have whipped, ye have burned, ye have persecuted; and these things lye upon you: you that have acted these things are out of the fear of God; therefore now you that fear God whose hands are clear from blood and from persecuting the innocent; and who hath done iust to the wicked; the Lord God will be your reward; you shall have a Crown that is immortall; that hath kept your selves from persecuting the innocent, and put a difference between the pretious and the vile; and to them that do well have been a praise; and them that have reproved sin in your Gates, hath not been a prey, but ye have protected them you have nourished them; and the evill doer hath not strengthened, happy are ye who are honoured in the hearts of all people, ye are in their hearts who doe iustly, loves truth, are mercifull, humble, such God exalts and honours them in the hearts of all his people with that of himself, such knows the proud and lofty cannot honour them; they will not receive the honour from them; which is but a complement, and from below; and is earthly, for that which honours a Magistrate, that doth

Both Justice and equity, and honours the power, it is from the principle of God in him, that keeps him humble and low, which brings him from under the occasion of the Law, which is a praise to them that do well; and a terror to the evil Doer.

*A lover of all your souls and
your eternall good, and a
friend to the Creation, and
the truth, and them that
be in the life of God.*

G. F.

THE END.

